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WOMAN'S RIGHTS CONVENTION.

A Convention to discuss the social, civil, and religious condition and rights of woman will be held in the Wesleyan Chapel, at Seneca Falls, N. Y., on Wednesday and Thursday, the 19th and 20th of July current; commencing at 10 o'clock A. M. During the first day the meeting will be exclusively for women, who are earnestly invited to attend. The public generally are invited to be present on the second day, when Lucretia Mott, of Philadelphia, and other ladies and gentlemen, will address the Convention.*

* This call was published in the *Seneca County Courier*, July 14, 1848, without any signatures. The movers of this Convention, who drafted the call, the declaration and resolutions were Elizabeth Cady Stanton, Lucretia Mott, Martha C. Wright, Mary Ann McClintock, and Jane C. Hunt.

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DECLARATION OF SENTIMENTS.

When, in the course of human events, it becomes necessary for one portion of the family of man to assume among the people of the earth a position different from that which they have hitherto occupied, but one to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes that impel them to such a course.

We hold these truths to be self-evident: that all men and women are created equal; that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted, deriving their just powers from the consent of the governed. Whenever any form of government becomes destructive of these ends, it is the right of those who suffer from it to refuse allegiance to it, and to insist upon the institution of a new government, laying its foundation on such principles, and organizing

its powers in such form as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and accordingly, all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they were accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object evinces a design to reduce them under absolute despotism, it is their duty to throw off such government, and to provide new guards for their future security. Such has been the patient sufferance of the women under this government, and such is now the necessity which constrains them to demand the equal station to which they are entitled.

The history of mankind is a history of repeated injuries and usurpations on the part of man toward woman, having in direct object the establishment of an absolute tyranny over her. To prove this, let facts be submitted to a candid world.

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He has never permitted her to exercise her inalienable right to the elective franchise.

He has compelled her to submit to laws, in the formation of which she had no voice.

He has withheld from her rights which are given to the most ignorant and degraded men — both natives and foreigners.

Having deprived her of this first right of a citizen, the elective franchise, thereby leaving her without representation in the halls of legislation, he has oppressed her on all sides.

He has made her, if married, in the eye of the law, civilly dead.

He has taken from her all right in property, even to the wages she earns.

He has made her, morally, an irresponsible being, as she can commit many crimes with impunity, provided they be done in the presence of her husband. In the covenant of marriage, she is compelled to promise obedience to her husband, he becoming, to all intents and purposes, her master — the law giving him power to deprive her of her liberty, and to administer chastisement.

He has so framed the laws of divorce, as to what shall be the proper causes of divorce; in case of separation, to whom the guardianship of the children shall be given; as to be wholly regardless of the happiness of women — the law, in all cases, going upon a false supposition of the supremacy of man, and giving all power into his hands.

After depriving her of all rights as a married woman, if single and the owner of property, he has taxed her to support a government which recognizes her only when her property can be made profitable to it.

He has monopolized nearly all the profitable employments, and from those she is permitted to follow, she receives but a scanty remuneration.

He closes against her all the avenues to wealth and distinction, which he considers most honorable to himself. As a teacher of theology, medicine, or law, she is not known.

He has denied her the facilities for obtaining a thorough education — all colleges being closed against her.

He allows her in Church, as well as State, but a subordinate position, claiming Apostolic authority for her exclusion from the ministry, and, with some exceptions, from any public participation in the affairs of the Church.

He has created a false public sentiment, by giving to the world a different code of morals for men and women, by which moral delinquencies which exclude women from society, are not only tolerated but deemed of little account in man.

He has usurped the prerogative of Jehovah himself, claiming it as his right to assign for her a sphere of action, when that belongs to her conscience and to her God.

He has endeavored, in every way that he could, to destroy her confidence in her own powers, to lessen her self-respect, and to make her willing to lead a dependent and abject life.

Now, in view of this entire disfranchisement of one-half the people of this country, their social and religious degradation, — in view of the unjust laws above mentioned, and because women do feel themselves aggrieved, oppressed, and fraudulently deprived of their most sacred rights, we insist that they have immediate admission to all the rights and privileges which belong to them as citizens of the United States.

In entering upon the great work before us, we anticipate no small amount of misconception, misrepresentation, and ridicule; but we shall use every instrumentality within our power to effect our object. We shall employ agents, circulate tracts, petition the state and national legislatures, and endeavor to enlist the pulpit and the press in our behalf. We hope this Convention will be followed by a series of Conventions, embracing every part of the country.

Firmly relying upon the final triumph of the Right and the True, we do this day affix our signatures to this declaration.

Lucretia Mott, Elizabeth Cady Stanton, Eunice Newton Foote, Mary Ann McClintock, Martha C. Wright, Jane C. Hunt, Amy Post, Catharine A. F. Stebbins, Mary H. Hallowell, Charlotte Woodward, Sarah Hallowell.

Richard P Hunt, Samuel D. Tilman, Elisha Foote, Frederick Douglass, Elias J. Doty, James Mott, Thomas McClintock.

This Declaration was unanimously adopted and signed by 32 men and 68 women.

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RESOLUTIONS.

Whereas the great precept of nature is conceded to be, "that man shall pursue his own true and substantial happiness." Blackstone, in his Commentaries, remarks, that this law of Nature being coeval with mankind, and dictated by God himself, is of course superior in obligation to any other. It is binding over all the globe, in all countries, and at all times; no human laws are of any validity if contrary to this, and such of them as are valid, derive all their force, and all their validity, and all their authority, mediately and immediately, from this original; therefore,

Resolved, That such laws as conflict, in any way, with the true and substantial happiness of woman, are contrary to the great precept of nature, and of no validity; for this is "superior in obligation to any other."

Resolved, That all laws which prevent woman from occupying such a station in society as her conscience shall dictate, or which place her in a position inferior to that of man, are contrary to the great precept of nature, and therefore of no force or authority.

Resolved, That woman is man's equal — was intended to be so by the Creator — and the highest good of the race demands that she should be recognized as such.

Resolved, That the women of this country ought to be enlightened in regard to the laws under which they live, that they may no longer publish their degradation, by declaring themselves satisfied with their present position, nor their ignorance, by asserting that they have all the rights they want.

Resolved, That inasmuch as man, while claiming for himself intellectual superiority, does accord to woman moral superiority, it is pre-eminently his duty to encourage her to speak, and teach, as she has an opportunity, in all religious assemblies.

Resolved, That the same amount of virtue, delicacy, and refinement of behavior, that is required of woman in the social state, should also be required of man, and the same transgressions should be visited with equal severity on both man and woman.

Resolved, That the objection of indelicacy and impropriety, which is so often brought against woman when she addresses a public audience, comes with a very ill-grace from those who encourage, by their attendance, her appearance on the stage, in the concert, or in feats of the circus.

Resolved, That woman has too long rested satisfied in the circumscribed limits which corrupt customs and a perverted application of the Scriptures have marked out for her, and that it is time she should move in the enlarged sphere which her great Creator has assigned her.

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Resolved, That it is the duty of the women of this country to secure to themselves their sacred right to the elective franchise.

Resolved, That the equality of human rights results necessarily from the fact of the identity of the race in capabilities and responsibilities.

Resolved, therefore, That, being invested by the Creator with the same capabilities, and the same consciousness of responsibility for their exercise, it is demonstrably the right and duty of woman, equally with man, to promote every righteous cause, by every righteous means; and especially in regard to the great subjects of morals and religion, it is self-evidently her right to participate with her brother in teaching them, both in private and in public, by writing and by speaking, by any instrumentalities proper to be used, and in any assemblies proper to be held; and this being a self-evident truth, growing out of the divinely implanted principles of human nature, any custom or authority adverse to it, whether modern or wearing the hoary sanction of antiquity, is to be regarded as a self-evident falsehood, and at war with the interests of mankind.

The only resolution which met opposition was the 9th, demanding the right of suffrage which, however, after a prolonged discussion was adopted. All of the meetings throughout the two days were largely attended, but this, like every step in progress, was ridiculed from Maine to Louisiana.

The First and Closing Paragraphs of Mrs. Stanton's Address, Delivered at Seneca Falls, N.Y., July 19, 20, 1848:

I should feel exceedingly diffident to appear before you at this time, having never before spoken in public, were I not nerved by a sense of right and duty, did I not feel the time had fully come for the question of woman's wrongs to be laid before the public, did I not believe that woman herself must do this work; for woman alone can understand the height, the depth, the length, and the breadth of her own degradation. Man cannot speak for her, because he has been educated to believe that she differs from him so materially, that he cannot judge of her thoughts, feelings, and opinions by his own. Moral beings can 7 Only judge of others by themselves. The moment they assume a different nature for any of their own kind, they utterly fail. The drunkard was hopelessly lost until it was discovered that he was governed by the same laws of mind as the sober man. Then with what magic power, by kindness and love, was he raised from the slough of despond and placed rejoicing on high land.

Let a man once settle the question that a woman does not think and feel like himself, and he may as well undertake to judge of the amount of intellect and sensation of any of the animal creation as of woman's nature. He can know but little with certainty, and that but by observation.

Among the many important questions which have been brought before the public, there is none that more vitally affects the whole human family than that which is technically called Woman's Rights. Every allusion to the degraded and inferior position occupied by women all over the world has been met by scorn and abuse. From the man of highest mental cultivation to the most degraded wretch who staggers in the streets do we meet ridicule, and coarse jests, freely bestowed upon those who dare assert that woman stands by the side of man, his equal, placed here by her God, to enjoy with him the beautiful earth, which is her home as it is his, having the same sense of right and wrong, and looking to the same Being for guidance and support. So long has man exercised tyranny over her, injurious to himself and benumbing to her faculties, that few can nerve themselves to meet the storm; and so long has the chain been about her that she knows not there is a remedy.

The whole social, civil and religious condition of woman is a subject too vast to be brought within the limits of one short lecture. Suffice it to say, for the present, wherever we turn, the history of woman is sad and dark, without any alleviating circumstances, nothing from which we can draw consolation.

The world has never yet seen a truly great and virtuous nation, because in the degradation of woman the very fountains of life are poisoned at their source. It is vain to look for silver and gold from mines of copper and lead. It is the wise mother 8 that has the wise son. So long as your women

are slaves you may throw your colleges and churches to the winds. You can't have scholars and saints so long as your mothers are ground to powder between the upper and nether millstone of tyranny and lust. How seldom, now, is a father's pride gratified, his fond hopes realized, in the budding genius of his son. The wife is degraded, made the mere creature of caprice, and the foolish son is heaviness to his heart. Truly are the sins of the fathers visited upon the children to the third and fourth generation. God, in his wisdom, has so linked the whole human family together, that any violence done at one end of the chain is felt throughout its length, and here, too, is the law of restoration, as in woman all have fallen, so in her elevation shall the race be recreated. "Voices" were the visitors and advisers of Joan of Arc. Do not "voices" come to us daily from the haunts of poverty, sorrow, degradation and despair, already too long unheeded. Now is the time for the women of this country, if they would save our free institutions, to defend the right, to buckle on the armor that can best resist the keenest weapons of the enemy — contempt and ridicule. The same religious enthusiasm that nerved Joan of Arc to her work nerves us to ours. In every generation God calls some men and women for the utterance of truth, a heroic action, and our work to-day is the fulfilling of what has long since been foretold by the Prophet — Joel, II, xxviii; "And it shall come to pass afterward that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophecy." We do not expect our path will be strewn with the flowers of popular applause, but over the thorns of bigotry and prejudice will be our way, and on our banners will beat the dark stormclouds of opposition from those who have entrenched themselves behind the stormy bulwarks of custom and authority, and who have fortified their position by every means, holy and unholy. But we will steadfastly abide the result. Unmoved we will bear it aloft. Undauntedly we will unfurl it to the gale, for we know that the storm cannot rend from it a shred, that the electric flash will but more clearly show to us the glorious words inscribed upon it, "Equality of Rights."